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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. III.

DECEMBER, 1838.

No. 12.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

November 5, 1838. Stated Meeting.—The Rev. Dr. McVickar was called to the Chair.

The Secretary and General Agent reported his correspondence, and that he had availed himself of the kindness of the Committee, and been absent from the sphere of his duties a few days.

Resolutions touching the salaries of several Missionaries were adopted.

The resignation of the Rev. H. Caswall, as Missionary at Madison, Indiana, was accepted.

Drewsville, N. H., was discontinued as a station.

The Rev. Daniel S. Lewis was appointed Missionary at Jackson, Mississippi.

Among the letters received, were one from the Rev. R. F. Cadle, informing the Committee that he had accepted the chaplaincy of Fort Crawford, (Prairie du Chien, Wisconsin,) and that he was willing to perform Missionary services in the vicinity without a salary; and one from the Rev. E. G. Gear, resigning his place as Missionary at Galena, Illinois, in consequence of having accepted the chaplaincy of Fort Snelling, (St. Peter's, Iowa,) and expressing his readiness to act as a Missionary in the vicinity of that post without a salary.

November 19. Stated Meeting.—The Right Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence, and that he officiated on the 23d Sunday after Trinity, Nov. 18th, in All Saints' church, in this city, when a collection was made amounting to about \$200.

On the report of the Committee on Northern Missions, Augusta in Maine was discontinued as a station; the resignation of the station at Galena, Ill., by the Rev. E. G. Gear, was accepted; the Precinct of St. Peter's, Iowa, was adopted as a station; and the following resolutions were also adopted:

Resolved, That the Rev. E. G. Gear be appointed Missionary in the Precinct of St. Peter's, Iowa, and that the Committee accede to his kind proposal to act without a salary.

Resolved, That the Rev. R. F. Cadle be informed that the Committee assents to his relinquishment of salary, and will be happy to have him continue to act as a Missionary at Prairie du Chien, as heretofore.

On the report of the Committee on Southern Missions, the resignation of the station at Florence and Tuscombua, in Alabama, by the Rev. T. A. Cook, was accepted; and the Rev. Wm. A. Harris was appointed Missionary to the same station.

The Joint Committee on the "Spirit of Missions," according to instruction, made a report on the receipts and expenditures on account of that paper, and on the amount due from subscribers; from which the following facts appeared:

The cost of the second and third volumes is about	\$4500	46
Of which, due the two Committees, advanced by them,	\$1584	15
And the publishers and others,	115	37
	<hr/>	1699
		42

There having been received from subscribers only 2801 04

The amount due from subscribers (in arrears) is not far from \$2000 00

The Rev. Wm. Allanson, of Western New-York, was appointed a Missionary under Bp. Kemper's jurisdiction.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

November 6, 1838.—Stated Meeting.—The Rev. Dr. Milnor, in the Chair.

On report of sub-committee on Africa, Miss Esther Barry, of Boston, was appointed teacher to proceed with the Rev. Dr. Savage and lady, to Cape Palmas.

The committee on finance, to whom the Treasurer's statement had been referred, reported several measures as expedient to be adopted, and submitted the draft of an address to the Church on behalf of the Committee, stating their present plans, &c. The address and proposed measures were unanimously adopted. *See Editorial.*

Measures were adopted in reference to the early departure of the Rev. Dr. Savage and companions, for Africa, and various subjects in reference to the conduct of that mission were referred to the appropriate sub-committee.

It was stated that the Rev. Mr. Chapman had sailed for Texas, 31st October. The Secretary and General Agent was instructed to apply for 100 prayer-books for Texas, to be distributed by the Rev. Mr. Chapman.

Nov. 20, 1838. Stated Meeting.—Right Rev. Bishop Onderdonk presiding. This meeting was principally occupied with business connected with the African Mission. Mr. George A.

Perkins, of Salem, Mass., was appointed a lay assistant. Mr. and Mrs. P. to accompany Dr. Savage.

Passages were directed to be taken in the ship Emperor, for the five members of the Mission now to proceed to Cape Palmas.

The Missionaries were authorized to erect a chapel at Cape Palmas, if the donations in its behalf shall sanction the measure.

They were also requested to make suitable inquiry on other parts of the coast, in reference to the establishment of another station.

The Committee appointed a public Missionary meeting, to be held in behalf of the African Mission, previous to the departure of the ship Emperor. The evening of Thanksgiving day (Thursday, 29th inst.) was named, and the use of St. Bartholomew's church to be requested for the occasion. A collection was ordered to be made in behalf of the Mission.

The Rev. Dr. Stone of Boston, it was reported, accepts the appointment to preach the annual sermon before the Board of Missions, on the 19th June next, at New-Haven.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

MISSOURI.

FROM THE RIGHT REV. DR. KEMPER, MISSIONARY BISHOP OF
MISSOURI, IOWA, WISCONSIN AND INDIANA.

St. Louis, Oct. 31, 1838.

After perils not a few, having been twice upset between Baltimore and this city, I arrived here with my companions, in health, last Saturday night.

The Rev. Mr. Gregory left me this morning in a steamboat for Boonville, where he hopes to spend next Sunday with the Rev. Mr. Peake. I intend, God willing, to start on Tuesday in the stage, visiting St. Charles, Fulton, Rochefort, &c., by the way; and on the 12th of November, I trust, we shall both be on horseback with our faces towards the Senecas.

I found on our arrival the parsonage abandoned, Mr. Minard having, from a sense of duty, devoted himself for at least this winter to our contemplated college. He moved to it not long since, and opened the preparatory school on the 15th instant under encouraging circumstances. There are a few of us who look to this institution as the means, under God, of producing great things for the Church throughout the immense valley of the Mississippi. In the sacred work of making known the riches of the grace that is in Christ Jesus our Lord, we can do comparatively nothing until natives of the soil are prepared within our own bounds for the ministry. A christian school, where most of the comforts and privileges of the domestic circle are secured to the pupils, under the supervision of those who are devoted to their true interests, will doubtless be one of the best means of directing the attention of the young towards the vastly important duties of the clerical office. We need the prayers and the foster-

ing care of those friends at the East who desire the prosperity of our beloved Zion. Warned by many striking examples, we are determined if possible to keep clear of debt—and to win our way to public approbation by the excellency of our system of education. Mr. Minard had already secured the services of Mr. Eaton, who is a good scholar and a candidate for the ministry. The Rev. Mr. Hommann and Mr. Gibbs, (who wishes in due time to become a clergyman,) entered this day upon their respective offices—the one as chaplain to the institution, &c., the other as monitor, &c. They both appear anxious to do any and every thing for the good of the Church. At the commencement of such an institution in a new country, and at a distance from market, the duties, perplexities and cares thereof, are innumerable. Mr. Minard sustains himself, or rather is mercifully sustained under them, in an admirable manner. Happily there is great reason to believe that his present active life will have a great tendency to strengthen his constitution.

The first Sunday after leaving New-York we spent at Wheeling, Va., where we received much kindness and hospitality from our excellent brother the Rev. Mr. Armstrong and his congregation. My second Sunday was past at Richmond, with the Rev. Mr. Fiske and his congregation. Here I preached twice and confirmed two persons. \$3000 have been subscribed towards the erection of a church, which will be built as soon as another \$1000 is secured. I am well pleased with the labors and prospects of this devoted Missionary, and truly rejoice that he is united with me. The same day the pulpit of the Rev. Mr. Britton was supplied by the Rev. Messrs. Gregory and Hommann. I staid long enough at Terre-Haute to be convinced that it is a fine Missionary station, and ought to be supplied at once with a faithful laborer. Some of the Episcopalians thought that several hundred dollars could be raised towards the support of a Missionary during the first year.

FROM THE REV. F. F. PEAKE, MISSIONARY AT BOONVILLE.

Boonville, Oct. 1, 1838.

The time has arrived for forwarding another quarterly report, which, I regret to say, must be as destitute of any encouraging information as its predecessors. I have neither baptism or marriage to record—no additions to the number of communicants, because since the departure of the Rev. Mr. Babbit in March last, we have never been privileged with the administration of the Lord's Supper amongst us—pastor and people have been famishing together. By the blessing of God in continuing my health and that of my family, I have been enabled to preach thrice on every Sunday during the last quarter with the exception of one, when I was unavoidably detained. I have visited Fayette as usual, and have been once to St. Louis to assist the Rev. Mr. Minard, who during the warm weather of August was sinking under the burden of his duties. My various efforts are still continued, and, I trust, with no little benefit to the cause which lies nearest my

heart. But with the charge of all these stations I must labor under great disadvantages. Having no one on whom I can rely as superintendent in my absence, our Sunday schools have been almost wholly given up. A bible class I might have attended to during the week, had my physical constitution been equal to the task. By way of parochial visitation I have been enabled to do something; nothing, however, compared with what might have been effected under different circumstances. Should our good Bishop Kemper return, my ordination to the priesthood may take place this fall.

WISCONSIN.

FROM THE REV. R. F. CADLE, MISSIONARY AT PRAIRIE DU CHIEN.

Prairie du Chien, Sept. 28, 1838.

In presenting to the Domestic Committee this present report, I am happy in being able to make mention of the various services of Bishop Kemper, and of several clergymen within the Territory of Wisconsin, while I state such as I myself have performed. I preached on Sunday, July 1st, in the morning and afternoon at the hospital of Fort Crawford; on Sunday, July 8th, in the morning and afternoon at the court-house for the county of Crawford, and on Sunday, July 5th, in the morning and afternoon at the hospital of the Fort. Bishop Kemper and the Rev. Mr. Gear, of Galena, arrived at Prairie du Chien on the 20th of July, and in the afternoon of the following day the former preached at the court-house, after prayers read by the latter. Mr. Gear read morning prayers on Sunday, July 22d, at the hospital of Fort Crawford, and the Bishop read the litany and ante-communion service, and preached and administered the holy communion; in the afternoon Bishop Kemper read the service and preached at the court-house. In the evening of the 23d of July, Mr. Gear read prayers and preached at Cassville, Grant co.; and in the morning of Tuesday, July 24th, after prayers by Mr. Gear, the Bishop preached in that village, and administered the Lord's Supper to two persons in addition to the clergy that were present. In the afternoon of Thursday, July 26th, Bishop Kemper preached, after the reading of prayers by Mr. Gear, at Mineral Point, Iowa county. On Sunday, July 29th, Mr. Gear read the morning service, and the Bishop preached at Madison, Dane co., the capital of the Territory of Wisconsin; and in the afternoon I read prayers at the same place and the Bishop preached. On Tuesday, July 31st, Mr. Gear read morning prayers at Fort Winnebago; I baptized an infant, and the Bishop confirmed one person, and preached. On Sunday, August 5th, the Rev. Mr. Carder and Mr. Gear read morning prayers in the Methodist meeting-house at Green Bay, and Bishop Kemper confirmed six persons, preached and administered the holy communion. In the afternoon Mr. Gear officiated in Green Bay, and the service having been read at Deperre by the Rev. Mr. Carder and myself, the Bishop preached there and confirmed one person. In the evening I read prayers in a school-house in Green Bay, and the Rev. Mr. Carder preached. On Tuesday, the 7th of August, the Bishop

visited Duck Creek and on his way was met by thirty Oneidas on horseback, who escorted him to the church. The morning service was read at Duck Creek by Isaac Cyrus, an Oneida Indian, Mr. Davis' health not permitting him to perform it; the Rev. Mr. Brown read the baptismal service, and the Rev. Mr. Davis baptized a child; the Bishop confirmed one person, preached and laid the corner stone of Hobart church, on which last occasion Mr. Gear read a passage from the scriptures and I delivered a brief address. On Thursday, August 9th, Bp. Kemper laid the corner stone of Christ church, Green Bay, the Rev. Mr. Carder reading a portion of scripture, and the Rev. Mr. Brown delivering an address. In the afternoon a meeting of the trustees of the Wisconsin University at Green Bay was held at the Mission House; and in the evening Mr. Gear read prayers and the Bishop preached in the school-house at Green Bay. The Bishop read the service and preached in the same place on the evening of the following day. Mr. Gear read prayers on the morning of Sunday, August 12th, in the Methodist meeting-house at Green Bay, and Bishop Kemper preached. In the afternoon Mr. Gear officiated in Green Bay, and the Bishop preached in Depere, after the reading of prayers by myself, and the administration of baptism by Mr. Brown. Mr. Carder on this day visited Duck Creek. Early in the morning of the 13th of August, Bp. Kemper, Mr. Gear, and myself left Green Bay, and on the evening of the 15th we reached Fort Winnebago. Bp. Kemper and Mr. Gear left that fort on the 16th of August for Galena, and I concluded to remain at it for several days, with the Bishop's consent. I preached in the morning and afternoon of Sunday, August 19th, at Fort Winnebago, and baptized on that day three children and two adults. I preached twice at Madison on Sunday, August 26th, a town containing 17 families and having the promise of a rapid growth. On Sunday, Sept. 2, I preached in the morning at Mineral Point in the court-house for Iowa co., and would have preached also in the afternoon, had I not understood that a Methodist clergyman was expected to officiate there at that time. On Sundays, Sept. 9th, 16th, and 23d, I preached twice at Fort Crawford. I distributed on this journey as many prayer-books and tracts as I could conveniently carry with me, and, before undertaking it, I put up fifty prayer-books, and a large one for the reading desk, for the use of Cassville, which I learned, on my return on the 8th inst, had been received by the vestry of the church in that village. I received an appointment on the 10th instant as chaplain at Fort Crawford, given to me by the council of administration with the approval of General Brooke, the commanding officer. If this appointment should not be confirmed, I should be happy to continue in the service of the Domestic Committee. If it should be approved of by the Secretary of War, it would give me pleasure to serve the Committee in any way in my power, and, though deriving my support from another source, to make quarterly reports to the Committee, if they so please, as heretofore.

FROM THE REV. E. G. GEAR, MISSIONARY AT GALENA.

Galena, Oct. 12, 1838.

During parts of the months of July and August, I accompanied the Right Rev. Bp. Kemper in his visitation through part of the Territories of Iowa and Wisconsin, and was absent from my duties in Galena about a month. On the Bishop's return he consecrated our chapel. It is a neat and beautiful building, and will contain over two hundred persons. But owing to the peculiar state of the times it is not yet quite paid for. The ladies of the congregation, however, are making efforts to extinguish the debt, and will probably succeed during the winter. Since the consecration of the chapel, the congregation has been more regular in their attendance upon divine worship, and the responses are made with greater decorum. Besides performing the service and preaching twice every Sunday, I have, since my last report, baptized three children, attended two funerals, and solemnized one marriage.

And now I am compelled to inform the Committee that I must resign the situation of Missionary in Galena, and beg them to accept of my resignation. I have, at the solicitation of Gen. Brooke and the officers at Fort Snelling, accepted the appointment of chaplain of that post, and shall embrace the first opportunity of repairing to the field of my duties. I hope this step will meet the views of the Committee. St. Peters, where Fort Snelling is situated, is about five hundred miles from this place, up the Mississippi river; and being at the head of steamboat navigation, must ultimately become a place of importance. A considerable settlement has already commenced in the neighborhood of the Fort; and it is the understanding that I am to be at liberty to extend my labors among them. Without drawing any support from the Committee, I beg they will consider me as still under their direction, and allow me to make reports to them as heretofore.

FROM THE REV. CHARLES DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, Oct. 15, 1838.

For the first time in five weeks I am attempting to use my pen, in order to make out my quarterly report. After I last wrote, I continued to officiate and preach twice every Sunday during the summer, in the room which had been temporarily fitted up for use. In the morning the congregation was generally respectable. In the evening always small, owing partly to the extreme heat of the weather, but more to the uncomfortable character of our seats, which were without backs. On the last Sunday in August our new church being completed, we assembled in that. It is a house 25 by 40, and the interior is very comfortably finished. It cost between fourteen and fifteen hundred dollars, all of which has been subscribed, except three hundred. Some of the ladies of the congregation have furnished the little vestry room with a gown and surplice. The following Sunday, the first in September, I administered the Sacrament of

the Lord's Supper to fifteen persons, all Episcopalians but one. The same week I buried a person, not a member of our congregation. I have also to report the death of a communicant of this place who died in Cincinnati, strong in faith and hope, and exhibiting, through a protracted and painful illness, a most lovely example of the Christian character. To this meagre account of services I must plead sickness in my family, in which I have myself largely participated. Every member of my family, save an infant of eight weeks old, has been under a physician's care, and a majority of them repeatedly. This state of things has interfered greatly with my exertions here, and prevented me from fulfilling some engagements which I had made to preach elsewhere. On the second Sunday in September I preached with much difficulty. Since that time I have been under the care of a physician. For four weeks I was confined to my bed. I have now been sitting up more or less for a week, and can walk about my room with considerable facility; but I fear it will be several days before I can leave it. It gives me pleasure to inform you that I have received every kindness and attention from members of the church and other friends here which my situation required or permitted, and that the people have become greatly endeared to me.

MICHIGAN.

FROM THE REV. C. B. STOUT, MISSIONARY AT EDWARDSBURGH.

Edwardsburgh, Oct. 2, 1838.

I have officiated during the quarter ending yesterday, in this place five Lord's days, six in Mishawaka, one at Goshen, and one at Constantine, where I was called to preach a funeral discourse. I have also preached in the afternoon on two occasions at Cleveland. Although we have suffered some with the prevailing sickness of the season, which has indeed been a distressing one, yet through the mercy of a kind Providence, I have been permitted to have service and preach every Lord's day, and usually twice; though on a few occasions, either from ill health or for the want of a suitable place for worship, I have omitted the afternoon service—never, however, without sufficient reason. This, it is confessed on all hands, has been the most sickly season Western Michigan and Northern Indiana have experienced. No family has entirely escaped; and many have been called to "bury their dead out of their sight." The Lord has visited us with his chastisements, which I hope and pray may be overruled to the spiritual improvement of the people. But, alas! I fear that in most cases they are rendered still more insensible to the force of divine truth, and hardened in sin. Our congregations have, as might be expected, been small for two months past; for in very many families about us, it has required the constant attention of those able to be up, to nurse the sick. Since my last report, I have baptized six children, and attended three funerals. We are anxiously looking forward to the expected visit of the

Bishop some time the present month, at which time there will be several confirmations. I intend celebrating the Lord's Supper at Mishawaka soon, when I hope to see three or four coming to the Lord's table who have never partaken the symbols of the Saviour's dying love.

FROM THE REV. D. J. BURGER, MISSIONARY AT ADRIAN.

Adrian, Oct. 24, 1838.

During the last eight months I have suffered much from the fevers peculiar to this climate, having had three attacks in that time. "So I am made to possess months of vanity, and wearisome nights are appointed to me." Being for a length of time confined to my bed, it was impossible for me to render a report prior to the above date. I am now, however, able at least to resume my customary labors, though suffering still from the chill fever. The charge of the church at Dexter I resigned on the 15th of June last, and am happy to say, I left affairs there in a prosperous condition. All that is needed, is energy and faithfulness on the part of the people to make it a flourishing parish. At that station I continued little more than one year; and during that time, under God, my work was prospered. In 1837, there was not even a church organized: the congregation numbered from forty to fifty persons, and the communicants four. They have now a small but convenient place of worship, built chiefly by the liberality of friends in Detroit; the average number of regular attendants, when I left, was from one hundred and fifty to two hundred, and the communicants numbered eleven. While there I baptized five adults and ten infants. I left a Sunday school, a bible and a catechetical class. I pray that God, in mercy to the perishing souls at that place, will be pleased to bless the work he thus permitted me to begin, and cause it to "increase and abound" under the ministerial charge of my successor, the Rev. Mr. Hirst.

My labors in Adrian commenced on the 9th of July last. This is a place of considerable importance, containing between one and two thousand inhabitants. The church has been preceded here by every denomination of protestant sects. I find much, however, to encourage me, and am only surprised this place was not occupied at an earlier date. It is every way worthy the attention and fostering care of our beloved missionary church. Recently there were present in the congregation, a gentleman and lady who had travelled eighteen miles on horseback over a new road, for the express and sole purpose of attending once more the services they love. To me this was exceedingly cheering, and encouraged me not a little. I loved them at once, and afterwards found cause to persevere in this love. Their souls were filled with love to God through Christ. Here too, "the unbelieving husband had been won by the conversation of the wife." The *Prayer-book* was her chief weapon, whereby, under heaven's blessing, she had dispelled his doubts and led him to the true church. They once carried their babe

sixty miles through the wilderness, enduring for several days many inconveniences, for the sake of dedicating it to God in the holy sacrament of baptism. Though on this occasion they failed of their object (the minister being absent) they were not cast down, but disappointed only; and seemed thankful God had put so good an intention in their hearts. I could not but contrast this pair with thousands in the religious world, who, on the slightest excuse, will absent themselves from the house of God—thus abusing the privileges they richly enjoy—discouraging the faithful minister of Jesus, and retarding the cause of Christ. O, had “all who profess and call themselves Christians,” hearts indeed touched with divine love, they would never say with the slothful man “there is a lion in the way;” or exclaim “there ariseth a little cloud,” and “there is mire in the streets!” No! but like this worthy pair, would rejoice when they could go up to the house of God with the multitude that “keep holy day.” My services are well attended, and often, during the warm season, the school-house was so densely crowded that many tarried without, listening at the door and windows. Had we a church edifice, I think the congregation would be large. On the occasion of my first preaching here, I briefly explained the nature of our service. As an evidence of their attention, I must say I was surprised when I heard the responses burst forth from many willing lips, regularly and much more than audible; indeed it seemed like a congregation long accustomed to our inimitable service. All my explanations had been remembered and closely observed. We also have good singing, and hope soon to introduce the chants so essential to the solemnity of our service. I humbly trust, by the Divine blessing, my labors may be turned to good account; and fervently do I implore “Almighty God, who has built his Church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone, that He will grant us so to be joined together, in unity of spirit, by their doctrine, that we may be made an holy temple acceptable unto him, through Jesus Christ our Lord.”

ALABAMA.

FROM THE REV. L. B. WRIGHT, MISSIONARY AT HAYNEVILLE AND SELMA.

Hayneville, Sept. 20, 1838.

But little change has taken place in the condition of the two congregations at this station since my last report. I have continued to meet the congregation at Selma, where I have administered the communion once, and expect to do it again (God willing) on next Sunday. Two were added on that occasion to our little number of communicants, making our present number four. The Church is gradually gaining strength; the congregation is large and attentive; the responses are becoming more general and are made with more spirit; and the whole service is marked with that reverential respect which it seldom fails to command. I have administered the communion twice at this

place, and have admitted two more individuals, our number of communicants being now seven.

The Church, by the blessing of her Great Head, can be established at these two villages on a permanent basis—but in order to do this they will require the assistance of the Committee probably a year or two longer.

A Sunday school has been organized at this place, in which the books of the "Union" are used. I have also, on one occasion, preached to the congregation of St. Peter's church in the "Prairies," where I was informed by the vestry that they had written to South and North Carolina for a clergyman, but were doubtful of success. I have also distributed about seventy prayer-books, with a large number of tracts.

TENNESSEE.

FROM THE REV. DR. WELLER, MISSIONARY AT MEMPHIS.

Memphis, Oct. 1, 1838.

Since the date of my first report, (July 1,) I have been steadily engaged in the duties of my station. I have officiated in a school-house in Memphis once on every Sunday, with the exception of the 11th after Trinity, when I officiated in the court-house of this county at Raleigh, nine miles from Memphis; and the 14th after Trinity, when I officiated at what is called the settlement of Big Creek, in the upper part of this county. I have also officiated once on the evening of a week-day at Raleigh.

The prospect of the Church in Memphis continue as encouraging as could reasonably be anticipated, under the peculiar heavy pressure on the community at this particular juncture. The vestry have persevered in completing the building intended ultimately as a parsonage, and temporarily as a place of worship, of which I spoke in my former report as begun. This building is two stories high, 52 feet long, and 20 wide. The lower floor is fitted up with a small but convenient chancel, reading desk, and pulpit, an organ, and comfortable seats for about 175 persons. It will answer very well until we have funds at our control, when it is contemplated to commence a proper church edifice. There are some seriously disposed people among us, but they have, in most instances, been so long without the services of the Church, that the sense of religion is not so strong and controlling, nor the practice of it so obvious as we may hope, with the divine blessing, may be the case from a continued use of the ordinances of the Gospel. Still there is more of outward respect for those ordinances than I expected to find on coming hither. We wait for God's blessing on the use of the means of grace.

Raleigh is the county town. It has a population of about 300 only, but is surrounded by a country having a very rich soil, and settled or settling with intelligent, and, in many cases, wealthy planters. There is in it a Methodist meeting-house, but little used and unfinished, and no stated religious services are at present held there by any denomination. There are a few Episcopalians living in and around it. I have been requested to appro-

prorate one Sunday in three or four to that place, and having the assent of the vestry, shall probably find it necessary to do so, until some better arrangement can be made. It has been represented to me as the general wish of the old residents of the town. When I officiated there the congregations were large, and many who were present for the first time heard the Episcopal service, and an Episcopal minister. I have been informed that many prejudices against our Church were dispelled by that single visit. The opening, therefore, seems to be providential.

At the Big Creek settlement I officiated at the solicitation of Mr. Samuel Rembert, a venerable, pious, and highly respected member of our Church, originally from South Carolina; but who has resided for several years in this vicinity. Though the owner of a large estate at Big Creek, and having no relative living with him, he has, since my removal to this place, purchased a small tract of land near Memphis, and has erected and nearly completed a dwelling-house for the sole purpose of being near the ordinances of the Church, which, it may be truly said, *his soul loveth*. He possesses a large number of slaves, and has been, for some time past, desirous to furnish them with regular religious instruction. Living however in an isolated position, he has found it difficult to resolve upon any means for so doing which could be brought within his reach. While at his estate, I held a meeting of the slaves on a week-day, for the purpose of instructing them in the nature and obligations of baptism, which he was desirous of having administered to them, expressing himself willing and ready to be their sponsor and witness. The result was, that, on the following Sunday, in a rude log building, hastily fitted up for the purpose, in the presence of some of his children, who are settled within a few miles of his estate, and are themselves large land-holders and slave-owners, and some of his neighbors, I baptized 10 of the adults, and 37 children. The whole scene was a serious one, and deeply impressive to myself and others—most of all to the slaves themselves. Before administering the sacrament, I discoursed on the duty of masters to procure the baptism and religious instruction of their slaves—giving what appeared to me to be a scriptural view of the subject; and I was gratified to find that I was listened to with attention, and that my views were responded to by other slave-holders who were present. In the afternoon I called the slaves together again, and urged them, in the simplest language I could command, to walk worthy of their vocation. Mr. Rembert proposed to erect immediately a plain but suitable building as a chapel, for his slaves, and is desirous to obtain, at any moderate expense, a chaplain, or even a chatechist. As his estate is but five miles from Raleigh, I think it probable that, united with a mission to that place, the efforts of a Missionary, devoted, zealous, and above all prudent, and ready and willing to adapt himself to the peculiar duties of the station, with God's blessing, much good may be effected.

I have also baptized six slave children in Memphis. The master in one case, (being unmarried,) and the master and mistress in the other, being sponsors.

I have the prospect of being able to procure the erection of a chapel at Nonconna, a settlement of planters about 10 miles below Memphis, till recently within the Chickasaw nation, which I have visited; but as yet have not preached there. Baptisms—adults, 11; children, 44. Funerals, 2.

MISCELLANEOUS.

ROMANISM IN CHINA. *Extract from Medhurst's China.* Mr. Medhurst traces the Roman Catholic Missions in China.—The first efforts in the fourteenth century repelled at its close by Mohammedan ascendancy—the more successful attempts of Xavier, Ricci, Schaal, Verbiest, and others, after the middle of the 16th century—the divisions and persecutions during the 17th, and subsequently that in 1723, 300 churches were destroyed and 300,000 christians deprived of their pastors. Their history during the present century is thus narrated.—[Ed.]

During the present century, the mission has been persevered in, and thrice drawn forth the animadversion of government; in the years 1805, 1811, and 1815.

In June, 1815, a persecution was carried on against the Roman Catholics of Sze-chuen. The viceroy in reporting the matter said, "That the religion of the west, denominated the Lord of Heaven's religion, was a depraved, or irregular system, particularly injurious to the manners and the hearts of men." That five years previously, two thousand families had recanted, and since, upwards of two hundred families. He had recently apprehended seventy-two persons, seized fifty-three books, and taken six hundred and twenty crosses, three strings of beads, two dresses, and two religious caps. In the books seized, however, there was not a single expression that could be construed into opposition to government. He closed his report by stating, that "he suspected some Europeans were still lurking among the mountains of Sze-chuen, though he had not been able to apprehend them." His majesty in reply, noticed "the blind obstinacy of men, that when once a notion of ascending to heaven takes possession of the mind, it makes them regardless of death." Two leaders, who would not recant, were ordered to be strangled; and thirty-eight others were banished to Tartary, amongst whom were several women, and an old man of eighty. The latter and a few others, who seemed more culpable than the rest, were condemned to wear the wooden collar for ever.

In 1817, a Tartar secretary and his coachman were apprehended and delivered over to the board of punishments, on the charge of being christians. The secretary acknowledged that his grandfather had been a christian, but that he himself had recanted ten years ago. The prosecutors argued, however, that as he had neglected to send for the Chinese priests during his mother's illness, and had not performed certain ceremonies at her death, therefore his plea of recantation was insincere. The reply of the emperor was, that as he had trampled on the cross, his recantation must be accepted. Fifteen others were implicated with him, most of whom held offices under government.

In 1819 an imperial censor complaining of the existence of the Roman Catholic religion in the capital, recommended that every house rented to catholics should be seized and confiscated; to which the emperor replied, that the existing law ought to be rigorously enforced, but that the measure suggested would only create a disturbance.

In 1820, a French Missionary was strangled in the province of Hoo-pih, by order of the government; and L'Amiot, who had been twenty-seven years in Peking, was banished to Macao.

The French monks of the order of St. Lazarus have, however, continued to labor secretly for the maintenance of the Romish religion in China.

For some years they have annually sent two or three young priests to that country, who quietly proceeded to the headquarters of their mission in the interior. They have now catholic communities in all the provinces, and in many there are public chapels where service is performed by native priests. The mission has two seminaries; one at Macao, and the other in Tartary, beyond the wall of China. They have in Peking a catholic community amounting to no less than twenty-six thousand members, over which two French priests preside. In the province of Sze-chuen, christians are interred in the church-yard; and over their graves crosses are erected. When the rulers do not suspect the presence of Europeans, they are very indulgent towards the native christians; and the local authorities having once tolerated them, are interested in preventing their detection in higher quarters, lest they should be called to account for their previous want of vigilance. When therefore a community is once formed, it incurs very little risk of being molested. Should the catholics succeed in forming a native clergy competent to discharge the duties of their office, their cause may rally; for the government seeks to repress it, not on religious grounds, but because it is an instrument of European influence.

It is difficult to determine the precise number of adherents still claimed by the Romanists in China; the following, however, is from Marchini's map of the missions, presented to the Bishop of Macao, in 1810.

Bishoprics.	Provinces.	Bishops.	Coadju-tors.	Mission-aries.	Native Agents.	Chinese Christians.
Macao,	Canton, Kwang-se, and Hae-nan,	1			5	7,000
Peking,	Pih-chih-le, Shan-tung, and Eastern Tartary,	1		11	18	40,000
Nanking,	Keang-nan, and Ho-nan,	1			6	33,000
Fuh-kéen,	Fuh-kéen, Che-kéang, Keang-se, and Formosa,	1	1	4	8	30,000
Sze-Chuen,	Sze-Chuen, Kwei-chow, and Yun-nan,	1	1	2	25	70,000
Shan-se,	Shan-se, Shen-se, Kan-suh, Hoo-kwang, and Western Tartary,	1		6	18	35,000
		6	2	23	80	215,000

In 1833, the Chinese christians, in the Bishopric of Macao, amounted to 13,090, under the care of seven native priests, situated as follows:—

Macao, including Pátane, Mongha, and Lapa,	-	7,000
Shun-tih,	-	1,250
Hae-nan, (the Island of)	-	855
Shaou-chow, to the north of Canton,	-	750
Shaou-king, to the west of Canton,	-	730
Nan-hae, in the city of Canton,	-	1,850
Nan-chow,	-	655
		<hr/>
		13,090

The salary of each native priest, is eighty-two dollars yearly; travelling expenses estimated at from forty to fifty dollars, are allowed; besides the pay of catechists, and other charges.

The College of St. Joseph, in Macao, is intended for the purpose of raising up native teachers for China. It was founded by the Jesuits in 1730; transferred to the Propaganda in 1784; and in 1800, provided for by regular allowances from the senate of Macao. The college contains six European priests, of whom, one is the Superior.

The number of Chinese students is limited to twelve, who are clothed, boarded, and educated, at the expense of the institution; if they desire it, they are trained for the priesthood; and it generally requires ten years before they can attain the first order. Instruction is given in Portuguese, Latin, Arithmetic, Rhetoric, Philosophy, Theology, &c. The Chinese language is also taught; and the College possesses a Chinese library, moveable types, and conveniences for printing. A Portuguese and Chinese Dictionary has been published by the Superior, besides other works tending to illustrate the language and opinions of the natives. In 1831, the number of students was, seven young Chinese, two Manilla youths, and thirteen Portuguese; besides those who attended for daily instruction. A large stock of christian books in the Chinese language is kept on hand, and Missionaries are frequently despatched from thence to the provinces. The Superior is in correspondence with the agents of the Missions in various parts of China, and can convey and procure intelligence to and from the interior with the greatest regularity.

Besides the Lazarites, and the agents of the Propaganda, the Spaniards have an establishment at Macao for receiving missionary candidates from Europe, instructing them in the language, and conveying them into the country. Scarcely a month passes without some new arrivals or departures; and the vacant posts in the interior are thus kept constantly supplied with pastors. They all wear the European habit in Macao, but adopt the native dress on entering the field. When Europeans are to be introduced into the provinces, information is previously sent to the places appointed, where adherents are prepared to receive and conceal them. On arriving at their place of destination, the

Missionaries generally retire to some secret dwelling known only to the christians, and seldom appear abroad; while all who desire instruction or the administration of the sacraments, go to them. Some remain fifteen or twenty years in their secluded retreats, and thus keep up the number of their followers without attracting the notice of government. The allowance to an European Missionary is about one hundred and forty dollars a year; considerable sums are however required for travelling expenses—for insuring secrecy—for supporting the poor—and for carrying on the necessary business of the mission; and a commercial gentleman connected with Canton, informed the author, that the different superiors of the missions in Macao, negotiate bills on Europe to the amount of £40,000, annually.—*To be continued.*

REV. E. JONES. The following extract is from a letter of the Rev. Edward Jones, dated Sierra Leone, 23d May, 1838, and addressed to the Rev. Dr. Savage. Mr. Jones, it will be recollected by many, is a colored man, and was ordained about eight years since with a view to the African Mission. The object was, for various reasons, afterwards relinquished, but Mr. J. subsequently went to Monrovia, and from thence to Sierra Leone, where he has since resided.—[ED.]

Having just received your very interesting letter from Capt. Taylor, I regret that the shortness of his stay (he leaves this afternoon) will prevent me from doing much more than acknowledging my obligations for the heart-stirring information you have imparted respecting the doings of the Protestant Episcopal Church in the United States. She has waked as one out of sleep; she has come forth like a giant refreshed with wine. May the spirit from on high be poured out upon all her ministers and members, that with one consent they may come to the help of the Lord against the mighty, and assist in the glorious work of pulling down the strong holds of Satan, and building up the Redeemer's kingdom in the world!

Your letter, my dear sir, has excited in me no ordinary sensations. I have not forgotten the land of my birth, nor can I. However she may refuse to acknowledge me for her son; however she may deny me inheritance among her children, I can never dissever the cords that bind me to my dear native land. I feel interested in her welfare, and concerned for her character and reputation; and every feeling of my heart responds to the words of the christian poet:

“With all thy faults I love thee still, my country.”

As I am unable at present, for the reason previously given, to pay that attention to your letter which its contents demand, I have forwarded to you the reports of the Wesleyan and Church Missionary Societies, who have stations in the Colony, and hope, at an early opportunity, to be permitted to write you more in detail. The Wesleyans, you will see, are at Cape Coast; and I have been informed by a missionary friend, who has lately received a letter from Dr. Blumhardt of Baslè, that the German Mission in Ashantee have fair prospects before them, the bre-

then there enjoy good health, and he speaks of the country as being decidedly more healthy than on the sea-coast.

There is no mission station beyond the narrow limits of the peninsula of Sierra Leone, and the heathen around us are entirely unprovided for. They have none to teach them the way of salvation, are without God, know not his son Jesus Christ, and therefore have no hope. North of this, as far as Gambia, Satan reigns in undisturbed possession; while in the South, till we reach Mesurado, is a land of spiritual darkness and habitations of cruelty. The "Church Missionary Society" have resolved to extend their labors to the tribes in our neighborhood. In my opinion the country between this and Gambia is a very eligible field for missionary operations, and the rivers Pongas and Nunez will afford great facilities for penetrating into the interior. It is generally thought here, that the farther you go up the country the better the climate. We are within seven days' journey of Teemboo, the capital of Footah Jallah, and the native country of the late Moorish Prince, Abduhl Rahhahman.

I think it likely that, should you come here, you might obtain a few pious liberated Africans, who would be useful in imparting elementary instruction in your schools. But they are so strongly attached to this place, and are so fearful of falling into the hands of slave-dealers, that some difficulty may arise on this head. I do not think it possible to obtain a devotedly pious layman of color, to take charge of the secular concerns of your Mission.

There is no ordained colored clergyman in the Colony except myself, and none that I could recommend as suitable persons for ordination. We have indeed a few intelligent young men who have been educated in England, but either they are destitute of the "one thing needful," or they are holding lucrative offices under government. The Church Mission have mainly directed their labors to the liberated Africans in the villages, while on the other hand the Wesleyans and other sects abound in Freetown. The moral state of this city is very bad. The population is supposed to be 14,000, and that of the whole Colony 40,000. Resident in Freetown we have a Colonial Chaplain, one Church Missionary and two Wesleyans, (Europeans,) with an infinite number of native Methodist preachers, who have separated from the English Wesleyans, very ignorant, and of consequence very bigoted and conceited, and not seldom of disreputable character.

I think a visit to this Colony might be serviceable to you in many ways. However great the moral darkness of Freetown, the sight of one of our liberated African villages would, I am sure, gladden your heart, and encourage you to go on in your work of faith and labor of love.

We have no book-store here, but one somewhat scantily supplied with that article. It is a privation I have ever deeply felt. Meredith's account of the Gold Coast, with Bowdich and Dupui on the Ashantees, you no doubt could procure in the United States. Montgomery Martin's volume on Western Africa, in his

account of the British Colonies, is a useful work. But I must draw to a close. I have resided in this Colony since October, 1831, and have enjoyed on the whole excellent health. For the most part, my residence has been in what is called the sea district, the south-western extremity of the peninsula, embracing the villages of York and Kent, and the Banana Islands. You are aware perhaps that my having had an American ordination is somewhat in my way, but the difficulty is in a great measure obviated by the government giving me the entire charge of a village, which leaves me at full liberty to exercise all the functions of the ministry, save that of performing the marriage ceremony.

I am happy to be able to write that I have the prospect of soon returning to the scene of my former labors, and that the present Governor (an excellent man) has given directions to that effect, in pursuance of which I shall remove my family to the Bananas at the close of the present quarter, 30th June.

I shall be thankful for any periodicals or other publications you may send me, as I have been without correspondence with America, I may say, since my departure from its shores, and shall esteem it a privilege to continue the intercourse which has been begun between us. Dr. Bacon tells me you are of the diocese of Connecticut. May I request the favor of you to present my best regards to the Bishop, and should you meet with Dr. Kemper of Philadelphia, please say to him I have not lost the remembrance of his christian friendliness to me when in America. Commending you to God and the word of his grace, and praying success to the Church's efforts to make known His way upon earth, His saving health among all the nations,

I am, &c.

RAROTOGNA. HARVEY ISLANDS, SOUTH PACIFIC. From a private letter addressed by an English Missionary, to a friend in this country, we are kindly permitted to give the following extracts. The Island contains about 7000 inhabitants, and has been about fourteen years under the care of Missionaries from the London Missionary Society.

It will, I doubt not, as a friend of christian missions, give you pleasure to hear that the cause of our exalted Lord is advancing here. For many years, we toiled and labored apparently with little success, amongst this distant people; but we have since found that at the very time when we were most discouraged and cast down, the Lord was working with mighty power amongst the "dry bones," as the experience of many received into the Saviour's fold, testify. At present nearly the whole island have made a profession of christianity, and have voluntarily united themselves to us in our classes, and submit to the rules of our Society. Such a change I never expected to witness. Sometimes when reflecting on what "God has wrought" I can hardly think it a reality. Our chapels are crowded every Sabbath with attentive hearers. It is no little pleasure to break the bread of

life to 3000 immortal souls every Lord's day, many of whom we have reason to hope, sincerely hunger and thirst for the blessings of salvation. I have two native assistants of good talents who preach every Sabbath with much acceptance and success. Last night I had the happiness of receiving thirteen members into church-fellowship, three of whom were first impressed under their discourses. To us who know their former wretched state, these instances of God's love to them, afford a pleasure inconceivable, and I trust produce feelings of lively gratitude to Him as the author of such distinguished favors. To God alone be praise and glory for ever.

In this settlement we have admitted into the Church of the Redeemer 118 members. Five have died, leaving pleasing evidences behind them of their saving interest in the blood of the Lamb, whom we hope to meet around the throne. Four are gone among the heathen in the Navigators' Islands. I have, beside my two assistants, four young men under a course of theological instruction; who wish to spend their days in seeking the salvation of their fellow creatures; and others coming forward. My school here consists of about 1100 children, and 500, in a village about four miles distant, where the people are erecting a good stone chapel. We have two other settlements in the Island under the superintendence of a brother Missionary, who is also greatly blessed with success in his labors. Very many have a form of godliness, but I fear are destitute of the power thereof. It requires much wisdom and prudence in the admission of members, and after all our care we shall, I doubt not, find much chaff amongst the wheat. We cannot search the heart. But the "Lord knows his own." His eyes are upon them night and day continually; and he will not forsake them. Thus you will perceive, dear sir, that "God has done great things for us whereof we are glad." Help us to praise Him for his goodness to the Rarotognians; and shall I beg that our mission may be remembered by our dear christian friends in — ? Oh do not forget us. I value the prayers of God's people as our best blessings. Happy shall I be if this hasty epistle should engage your fervent prayers to Almighty God on behalf of this mission. What blessings we may receive in answer to your petitions, the great day will declare.

EDITORIAL DEPARTMENT.

ADDRESS OF THE FOREIGN COMMITTEE.

OFFICE OF FOREIGN MISSIONS, }
New-York, Nov., 1838. }

The Foreign Committee desire briefly to lay before the Church, their present intentions in pursuing the measures so fully sanctioned by the Board of Missions and by the General Convention, respectively, at their recent sessions.

The unprecedented interest in education awakened not only in Greece, but in the dominions of the Sultan, and even commencing in Persia, may be traced in great measure to the influence of various missionary establishments. The labors of your Missionaries for eight years at Athens, in rearing there, a Christian and model institution, have contributed much to this result, especially in opening new views of female education and character. Witness for instance the proposal of the Pacha of Egypt to place the females of his household under missionary teachers. Such facts amply justify the support needed for the Greek mission. In pursuing a series of efforts already so widely beneficial, the Committee now seek the establishment of a mission at Constantinople, the residence of 200,000 Greeks. The oldest Missionary of our Church is about to proceed to that city, and the Committee earnestly desire that an associate may be raised up for this station.

At Crete, the Missionary represents the buildings at present occupied, as wholly inadequate to the wants of that growing mission. In the small dwelling-house used by the mission family, near 200 boys occupy, as their school-room, an apartment 25 feet by 14, and more than 100 girls resort to another, still more limited. Averse to the purchase of premises, the Committee have been nevertheless desirous of rendering those, now under lease, more suitable for the purposes of this mission school—almost alone in the Turkish dominions.

In the Persian mission, the ample materials for an authentic and permanent missionary journal, collected at so much risk and with so much care, during near three years specially devoted to the object, will, on the return of Mr. Southgate, be the property of the Church and require publication.

The return of one Missionary from the China mission, has forced upon the Committee a conviction of the importance of sending another to supply his place in that small and distant company. This field is becoming daily better understood, and though the work of preparation may be one of years, the final results must be glorious. The Committee cannot here feel justified in leaving issues so vast, to the limited means put forth, without raising a voice of warning. Is the duty of our Church (so confidently declared years since) already fulfilled to the millions of China? Shall not one at least be found prepared to supply the immediate want? Is such the prayer?

In Western Africa, several out-stations are now occupying the attention of the Missionaries, in the vicinity of C. Palmas.

The recent appointment of a lay assistant and wife, and a female teacher, and the expectation that the mission may be soon increased by the accession of a fourth Missionary, all possessing qualifications most desirable for extended usefulness, are strong encouragements to the Church. Where God is thus sending forth laborers, shall his Church fear to follow? The number at present contemplated for this station will, if life is spared, be thus filled, and another station on the coast occupy the attention of the Committee. That already existing, with its out-stations, will comprise, with the above appointments, 4 missionaries, 2 assistants, and 4 females, besides several colored persons assisting in the several departments of the mission. A small but substantial church building is much needed at the Cape station. The little band of five, to sail for Africa on the 1st of Dec., ask the prayers of their fellow Christians.

Texas, becoming prominent in its claims upon the Church, has received much attention from the Committee. Unsuccessful as yet in finding even one Missionary of experience to go out, wholly consecrated to the work of the ministry, they have appointed two, who it is hoped may render essential service to the cause of the gospel, by gathering Episcopal congregations, although partially engaged in the instruction of youth. The Committee are desirous of sending others well qualified, who shall go forth to execute, singly, the office of the ministry. The Missionary Bishop elect (Dr. Polk) has been requested to visit Texas at an early period.

Such briefly is an outline of the immediate and practicable views of the Foreign Committee, in addition to sustaining the operations already in progress.

The anxious duties of the Committee claim for them the prayers of their brethren for whom they are acting, and whose alms they are seeking to dispense aright. The devoted labors of the pioneers of our Church in unfolding the blessings of the gospel to the corrupt and benighted, cannot be in vain. While their influence is felt in exciting a pure and enlarged spirit of Christian benevolence through the Church, they are laying, we may trust, the sure foundations of a moral renovation in various portions of the world.

To meet the actual engagements for the coming year, the Com-

mittee need about \$16,000 by the 1st of July next—besides what will be required for the enlargement of their operations above referred to, and for all such opening measures as may hereafter be indicated by divine Providence. Avoiding the resort to any intermediate agents for raising this sum, the Committee appeal in much confidence to each parish for aid, and bless God that the piety existing in the Church forbids any fears for the result.

With the striking commentary upon the revealed will of God in the spread of his gospel, given by the services of our Church in the approaching seasons of Advent and Epiphany, the heart alive to the salvation of souls will respond to the command of the Saviour, sealed with his precious and atoning blood.

By order and in behalf of the Foreign Committee of the Board of Missions.

JOHN A. VAUGHAN,
Secretary and General Agent.

FUNDS OF THE DOMESTIC COMMITTEE.

In the appeal made two months ago, it was stated that from \$8000 to \$9000 were needed in the Domestic Department before the first of January. The obligations of the 1st of October are not yet all discharged. In order to liquidate these, and be ready to meet all the next quarterly dues, the Committee ought to receive, before the first of January, nearly \$5000 beyond the amount acknowledged in this number. They will need by the fifteenth of June, about \$20,000.

ARKANSAS.

The first settlement was made in Arkansas in 1685, by the Chevalier de Tonti, who, exploring the Mississippi river to its mouth and thence back to the mouth of the Arkansas river, penetrated up the latter a short distance, and established a trading post and settlement under friendly alliances with the Arkansas Indians. The settlement was augmented from time to time by the addition of Frenchmen from Canada.

By a treaty between France and Spain, in 1763, this, with other French possessions in that quarter of the country, was transferred to Spain, the transfer being followed by an accession of Spanish colonists. Little is known of its history till after it became, by treaty purchase, a part of the territory of the United States, in 1803. Soon after this event the attention of emigrants, from the states, began to be turned to this region.

It was erected into a territorial government in 1819, and admitted as a state in 1836. The population in 1810 was estimated at only 1062; in 1820, at 14,273; and in 1830, at 30,383. The number is now supposed to be not far from 150,000, and is rapidly increasing.

As this state has, heretofore, been neglected by our Church, there has been no service, it is believed, performed by any of our clergy, within its bounds. Among its inhabitants, however, are found many who were brought up at our altars, and still retain their attachment for the church of their fathers. It is our especial duty, if we are truly a Missionary Church, to seek out these and bring them back to Christ's flock.

At Little Rock, a very strong desire, on the part of many of its leading citizens, has been expressed to have at once an able and efficient minister of the Church stationed there; should a suitable man be settled in that town, there can be no doubt that a flourishing congregation would be speedily established, and the dying hopes of many in other places be revived. At several places besides the one above mentioned, a desire has been expressed for ministers of this Church.

The Domestic Committee, deeply impressed with the importance of acting promptly in the measure of planting the Gospel and the Church in that state, have determined if possible to sustain five able Missionaries in it, for the next three years. They have no doubt its new Bishop, upon his first visit, will find stations to which he will wish to assign them with every prospect of usefulness. The service will require much missionary zeal and energy; and many sacrifices must be made, and many privations endured by those who would be the first instruments in this work. It is the prayer of the Committee, that some suitable Missionaries for this field may soon offer—and that the Church will not be slow to enable them to meet the increased expenditure.

NOTICES.

NEW MISSIONARY BISHOP.—The consecration of the Rev. L. Polk, D. D., Missionary Bishop, elect, of Arkansas, is appointed to take place in Cincinnati, on the second Sunday in advent, (the 9th inst.) Bishop McIlvaine is to preach the Sermon. Bishops Meade, (the consecrator,) McIlvaine, Smith, Otey and Kemper, are expected to be present. We trust the occasion, so important to the cause of Missions, will be a means of awakening

the missionary energies of the two respectable congregations in that city, as well as of the Church generally.

Bishop Polk has been requested by the Foreign Committee to visit Texas with reference to the missions of the Episcopal Church to be established in that country.

REV. MR. SOUTHGATE.—On the 5th of August, Mr. S. expected to visit Syra, for the purpose of consulting Dr. Robertson. He hoped also to see Mr. Hill at Smyrna, and returning after a few days to Constantinople, to enter Turkey in Europe, passing through Adrianople, Phillippopolis, Sophia, Nissa and Belgrade to Semlin in Austria, thence to Vienna and Paris for America. The route would extend over some 1500 miles, and if prospered his return may be anticipated in the month of December. “I contemplate now,” says Mr. S., “the close of my mission with quite as much pain as pleasure. My conviction of the excellency and imperative obligation of the missionary work has been greatly deepened by all that I have seen and heard. Its *realities* have been before me; and I think I may say the realities of my own mission have not been of a kind to foster a visionary and romantic conception of the enterprise. I love it more soberly than before, but I also love it more tenderly and deeply. They who oppose it, or are cold towards it, I am sure do not know it. I am more than ever satisfied that it is of God, and though we, through sloth or a spirit of idle speculation, may neglect and even denounce it, humbler and holier men will carry it on to its consummation.”

WESTERN AFRICA.—The Rev. Dr. Savage, Mrs. Savagè, Mr. George A. Perkins, Mrs. Perkins, and Miss Esther Barry, embark for Cape Palmas in the Emperor, Capt. Lawlin, on or before the 1st of December. The kindness of friends has furnished these fellow laborers with many necessaries for themselves and the mission, and they carry with them the prayers and sympathies of many christian friends from the extensive circles with which they have been connected. The Lord prosper them and their work.

REV. MR. CHAPMAN.—Mr. C. sailed on the 31st of October, in he schooner Woolcot, for Galveston, and though at present only nominally connected with the Committee as Missionary, designs to devote a part of his time to ministerial duties, pursuing at the same time his past vocation of instruction if found expedient.

SPIRIT OF MISSIONS. The present number completes the Third volume. The sum of \$2000 has been for several months due from subscribers. Trifling as the sum may be in each case, payment is requested, as the missionary funds are now in advance for the cost of publishing. The work would support itself if payment were punctually made.

The January number is to contain a view of Athens, sketched by an English lady, a friend of the Athens Mission. The extra expense of the lithograph is defrayed by a friend of the missionary cause.

THE PROCEEDINGS of the Triennial meeting of the Board of Missions are now published. The pamphlet contains 88 pages, and comprises the Report of the Special Committee on Episcopal Jurisdiction abroad, &c.

THE TABLES OF RECEIPTS, published in the Proceedings of the Board of Missions, June, 1838, may contain several errors. Any person detecting such is requested to notify the Secretary of either Committee.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of October to the 15th of November, 1838.

MAINE.		
Gardiner, Christ Church, Missionary Society,	- -	\$22 17— 22 17
MASSACHUSETTS.		
Boston, Grace Church, Miss. Asso., \$75; ditto for building church at Indianapolis, Ind., \$25,	- -	100 00
Trinity Church, Miss. Asso., for Bishop Kemper's Mission,	- -	50 00
Cambridge, Christ Church, a lady, for Missions in Illinois,	- -	10 00— 160 00
CONNECTICUT.		
Cheshire, St. Peter's Church,	- -	10 00
Greenwich, Christ Church, collection,	- -	6 50
Hartford, Christ Church, family mite box,	- -	10 00
Huntington, St. Paul's Church, Miss E. W. Shelton,	- -	25 00
New-Haven, Trinity Church, special offerings, \$19 87; Missions in Iowa, \$1 00; Bishop Kemper's Mission, \$6 00; Missions in the West, \$1 50; general purposes, \$21 63,	- -	50 00
Wallingford, St. Paul's Church, one half,	- -	5 00— 106 50
NEW-YORK.		
Ballston Spa, Christ Church, a female communicant,	- -	5 00
Danby, Christ Church, Alvah Finch, Esq.	- -	10 00
Le Roy, St. Mark's Church, offerings,	- -	40 00
“ “ Sunday school,	- -	5 00
Lockport, Grace Church, quarterly collection,	- -	5 00
New-York, St. Andrew's Church, quarterly contributions,	- -	5 00
St. Paul's Church, redemption of pledges at Missionary meeting,	- -	28 50
St. Thomas' Church, do do	- -	11 00
Oriskany Falls, Mary Helen Babcock, for Indian Missions,	- -	1 00
Individuals, Mrs. Skinner,	- -	5 00— 115 50

NEW-JERSEY.	
Newark, Trinity Church, "J. W. H.," quarterly subscription, two-thirds, - - - - -	16 67
Offerings of the Diocese, - - - - -	182 45— 199 12
PENNSYLVANIA.	
Oxford, Trinity Church, collections, - - - - -	21 12½
Philadelphia, St. Andrew's Church, - - - - -	133 56
A friend to Missions, - - - - -	20 00
"W. C. D. C.," for Missions in the West, - - - - -	50 00
Cabinet of Curiosities, - - - - -	23
Philadelphia county, a Missionary box, for Bishop Kemper's Mission, - - - - -	5 00
Pottstown, Christ Church, "E. A. G.," - - - - -	3 55
York, St. John's Church, - - - - -	16 90—250 36½
OHIO.	
Chillicothe, St. Paul's Church, - - - - -	10 00
Granville, St. Luke's Church, - - - - -	2 00
Utica, St. Paul's Church, - - - - -	2 62
Zanesville, St. James' Church, a friend of Missions, for Bishop Kemper's Mission, - - - - -	3 00— 17 62
VIRGINIA.	
Norfolk, Christ Church, part of quarterly collection, - - - - -	98 00— 98 00
NORTH CAROLINA.	
From a North Carolinian, for Bishop Kemper's Mission, - - - - -	5 00— 5 00
SOUTH CAROLINA.	
Clarendon, St. Mark's Ch., surplus redemption of pledge, one half, 25 00	
" " Rev. C. P. Elliott, on account of pledge, 9 00—	34 00
GEORGIA.	
Savannah, Christ Church, from "E.," one half, - - - - -	10 00— 10 00
ILLINOIS.	
Springfield, St. Paul's Church, for Missions in the West, - - - - -	10 00— 10 00
MISSISSIPPI.	
Natchez, Trinity Church, in part, - - - - -	50 00— 50 00
MICHIGAN.	
Detroit, Trinity Church, Miss Mary Campbell, - - - - -	5 00— 5 00
WISCONSIN.	
Fort Winnebago, Miss Mary M. Foote, - - - - -	5 00
An Episcopalian of Wisconsin Territory, - - - - -	3 00— 8 00
NOVA SCOTIA.	
A friend to Missions, - - - - -	5 00— 5 00
Total receipts, \$1,096 35½	
Total acknowledgments since June 15, (five months,) \$6,225 52½	
Total payments since June 15, " 10,390 77	

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of October to the 15th of November, 1838.

MAINE.	
Gardiner, Christ Church, Young Ladies' Circle, for schools at African Mission, - - - - -	30 00— 30 00
MASSACHUSETTS.	
Boston, Miss Palmer, - - - - -	5 00
South Boston, contribution from school for moral discipline, for Palestine Mission, - - - - -	200 00— 205 00
CONNECTICUT.	
Cheshire, St. Peter's Church, for Foreign Missions, \$5; for Greece, \$5, - - - - -	10 00
New-Haven, Clerical Association of the county, - - - - -	5 00— 15 00

NEW-YORK.			
Brooklyn, St. Paul's S. S., second class, female department,		5 00	
Le Roy, St. Mark's Church, offerings, \$20; S. School, \$5,	-	25 00	
Lockport, Grace Church, contribution of S. School,	-	5 00	
New-York, Mrs. P. G. Arcularius, for a beneficiary at Athens, Greece,	-	33 00	
Young Men's Education and Missionary Society, on account of their pledge of \$500, for African Mission,	-	200 00	273 00
NEW-JERSEY.			
Newark, "J. W. H.," one third of \$25, quarterly,	-	8 33	8 33
PENNSYLVANIA.			
Morlattin, St. Gabriel's Church, for S. Schools in Greece,	-	1 85	
Oxford, Trinity Church, collections,	-	21 12	
Philadelphia, a friend to Missions,	-	25 00	
From the "Bee Hive," attached to the Mission- ary Association of St. James' Church, for Afri- can Mission,	-	100 00	
York, York county, for Greece, \$3 37; general, \$33 80,	-	37 17	185 14
DELAWARE.			
Newcastle, Mrs. Nancy Johns, for school at Athens,	-	10 00	10 00
MARYLAND.			
Berlin, Mrs. A. Robins, for Greek Mission,	-	5 00	
Charles county, William and Mary Parish, Mrs. E. Contee,	-	5 00	10 00
VIRGINIA.			
Fairfax county, Falls' Church,	-	8 75	
Fredericksburg, St. George's Church, weekly offerings, \$36 17; Mrs. E. Dunn, \$12 50; Mrs. M. Morson, \$2 50; Mrs. B. B. Bassett, for Africa, \$6 77,	-	57 94	
From Mrs. John Gray, Miss Agnes Gray, and Miss Margaret Gray, each \$10,	-	30 00	
Norfolk, Christ Church, quarterly contribution,	-	65 39	161 99
DISTRICT OF COLUMBIA.			
Alexandria, a lady, one gold guard chain, for the church at Cape Palmas, [cost \$35,]	-	4 25	
Theological Seminary of Va., from African box, Family of Rev. Dr. Keith, annual subscription for support of a boy at Cape Palmas school,	-	20 00	
Miss Sarah Lee,	-	1 00	
Female African Miss. Society in neighborhood of Theological Seminary, for church at Cape Pal- mas,	-	33 15	
Mrs. Washington P. Custis, for do.	-	5 00	63 40
NORTH CAROLINA.			
From a "North Carolinian," to be divided equally between the African and Crete Missions,	-	5 00	5 00
SOUTH CAROLINA.			
Clarendon, Rev. Charles P. Elliott, rector of St. Mark's Ch., surplus redemption of pledge on behalf of said parish, for 1838, (one half,)	-	25 00	25 00
GEORGIA.			
Savannah, "E." a friend to Missions,	-	10 00	10 00
OHIO.			
Chillicothe, St. Paul's Church,	-	15 00	
Cincinnati, Christ Church, weekly offerings,	-	11 00	
Columbia, St. Luke's Church,	-	5 00	
Granville, St. Luke's Church,	-	2 00	
Mount Vernon, St. Paul's Church,	-	5 00	
Piqua, St. James' Church, for China,	-	3 00	
Portsmouth, Rev. A. Sanford,	-	5 00	
Utica, St. Paul's Church,	-	2 63	
Zanesville, a friend to Missions,	-	5 00	53 63
		Total,	\$1,055 49

(Total from 1st June, \$6,212 15.)

INDEX.

- Aberdeen, &c., Mi., made a station, 290
 Accounts, Athens, Crete, 195
 Acknowledgments, (Domestic,) 30, 60, 92,
 126, 158, 189, 220, 309, 343, 374, 401
 Acknowledgments, (Foreign,) 32, 63, 95,
 127, 159, 190, 222, 312, 344, 375, 402
 Adrian, Mn., made a station, 325—
 letter from, 385
 African High School, 34
 Aldis, C. J., Esq., appointed Foreign
 Treasurer, 98
 Allanson, Rev. W., appointed mission-
 ary, 377
 Allegan, Mn., station discontinued, 194
 Alton, Ill., letter from, 73
 American Tract Society, 34
 Ann Arbor, Mn., station at, to be dis-
 continued, 346—letter from, 41
 Apalachieola, Fl., letters from, 107, 207
 Appeal, (Domestic,) 324, 325, 331
 " (Foreign,) 34, 85, 378, 395
 Arkansas, stations in, 324—notice of, 398
 Ash, Rev. R., appointed missionary, 290
 Athens, letters from, 44, 108, 174,
 300, 355—pupils at 300
 Babbit, Rev. P. T., letters from, 75,
 169—resigned, 161
 Bangor, letters from, 35, 131
 Barry, Miss E., appointed to Africa, 378
 Batavia, appropriation to, 195—letters
 from, 20, 41, 141, 209, 326
 Bay St. Louis, Mi., made a station, 290
 Benton, Rev. G., letters from, 13, 109, 208,
 360
 " Mrs., letters from, 362
 Benton, Al., letter from, 205
 Black River, Mn., made a station, 194
 —discontinued, 324
 Board of Missions, proceedings of, 225, 290
 Board of Missions, Dom. Sec.'s re-
 ports relative to, 289, 323
 Board of Missions, annual meeting
 of, 187, 220
 Board of Missions, triennial meeting
 of, 341, 401
 Bonnal, Mr., thanks to, 66
 Boone, Rev. Dr., letters from, 140, 209, 326
 Boonville, Mo., letters from, 75, 169, 347, 380
 Bramin, ordination of a, 49
 Brazoria, Texas, letter from, 330
 Bread, Daniel, speech of, 1
 Britton, Rev. J. B., letters from, 70, 138,
 297
 Brown, Rev. D. E., letter from, 163—
 resignation of, 325
 Brownville, Tenn., made a station, 5
 Buel, Rev. S., appointed missionary, 194
 Buffalo Knob, Mo., made a station, 290
 Burger, Rev. D. J., letters from, 66, 132, 385
 Burlington, Iowa, made a station, 345
 Burr, Rev. E., appointed missionary, 345
 Byron, Mr. E. S., appointed to Africa, 130
 Cadle, Rev. R. F., station of, 97—let-
 ters from, 36, 167, 294, 381—sa-
 lary given up, 377-8
 Cambridge, Mass., station disc., 322
 Cape Palmas, letters from, 46, 81,
 142-5, 212, 281, 282, 303—chapel, 379
 Cary, H., Esq., treasurer, resigns, 66
 —thanks to, 98—elected member
 F. C., 195—declines, 291
 Cassville, W. T., letters from, 6—
 made a station, 65
 Caswall, Rev. H., letters from, 71,
 174, 299, 351, 352—resigns, 377
 Chapman, Rev. R. M., appointed mis-
 sionary, 346—sails for Texas, 378, 400
 Chase, Right Rev. Bishop, letters
 from 72, 170
 Chase, Rev. S., appointed missiona-
 ry, 194—letter from, 350
 China, Romanism in, 389
 Chinese writing, 119
 Christianity and civilization, 50
 Circular, joint, 97, 98, 121, 187
 " " replies to, 149, 184, 215
 Clarksville, Tenn., letter from, 7
 Cleaver, Rev. A., resignation of, 346
 Clinton, Mn., made a station, 194
 Collinsville, Ill., letter from, 173
 Columbia, Tenn., letters from, 101, 197, 265
 Columbus, Mi., letters from, 10, 103, 203
 Commissioner Indian Affairs, letter
 from, 346
 Congress, memorial to, 4
 Concord, N. H., letter from, 35—sta-
 tion discontinued, 322
 Constantine, Mn., station disc., 194
 Constantinople, made a station, 325
 Cook, Mr. H. H., notice of, 87
 Cook, Rev. T. A., letter from, 9—re-
 signs his station, 378
 Cornish, Rev. A. H., appointed, 322
 Cowgill, Rev. N. N., appointed, 34
 Crawfordsville, letters from, 68, 296
 Crete, letters from, 13, 109, 208, 360, 362
 Cushman, D. A., Esq., appointed dele-
 gate, 4
 Cushman, Rev. M. K., appointed mis-
 sionary, 65—letter from, 135
 Cuming, Rev. F. H., appointed mis-
 sionary, 324
 Darrow, Rev. J. L., letter from, 173
 Davis, Rev. Sol., leave of absence, 1—
 letter from, 167
 Davenport, Iowa, made a station, 345
 Dearbornville, Mn., station disc., 324
 Demopolis, Ala., letter from, 8
 De Pui, Rev. J., letters from, 73, 349
 De Wolf, Rev. E., appointed missionary, 324
 Dexter, Mn., letter from, 66
 Dingarn, sermon before, 118
 Dixonville, Ill., made a station, 194—
 letter from, 349
 Domestic Committee, proceedings of, 1, 33,
 65, 97, 129, 161, 193, 289, 314, 345,
 371, 377
 Domestic Committee, reports of, 130, 194,
 237, 323
 Domestic Missions, view of, 119
 Donation from S. Carolina, 130
 Douglass, Rev. W., appointed mis-
 sionary, 97
 Dresser, Rev. C., appointed mission-
 ary, 130—letter from, 383
 Drewsville, N. H., letter from, 35—
 station discontinued, 377

- Dyce, Rev. R., letters from, 107, 207
- Edwardsburgh, Mn., made a station, 65—letters from, 40, 384
- Encouraging facts, 84, 186
- Egypt, schools in, 186, 219, 333
- Evansville, Ia., letter from, 69
- Fayette, Mo., letters from, 75, 168
- Female Prayer-Book Society, donation of, 65
- Finance Committee, (Foreign,) reports of, 6, 343, 378
- Fish, Rev. J. F., letters from, 201, 354
- Fiske, Rev. G., letter from, 137
- Florence, Al., letter from, 9
- Forbes, Rev. M. L., letters from, 10, 103, 203
- Foreign Committee, proceedings of, 6, 34, 66, 98, 130, 162, 195, 290, 325, 346, 372, 373
- Foreign Committee, reports of, 195, 250, 325
- Foreign Treasurer, letter to, 54
- Fort Leavenworth, Ind. Terr., made a station, 97
- Foster, Rev. C. A., letter from, 193
- Fort Madison, Iowa, made a station, 345
- Fort Wayne, Ind., made a station, 97
- Fulton, Mo., made a station, 97
- Funds, (Domestic,) 120, 371, 378
- Galena, Ill., letters from, 171, 333
- Gear, Rev. E. G., letters from, 171, 333—resigns salary and changes station, 377-8
- General Convention, Dom. Sec.'s report, relative to, 323
- Grand Gulf, Mi., letter from, 104
- Grand Rapids, Mn., made a station, 324
- Green Bay School, letter from, 163—reduction of, 194—Sec. and D. A. Cushman appointed to visit, 194—Sec.'s visit and report relative to, 313—acts of Sec. approved, 322
- Greenleaf, Rev. E. A., letter from, 35—resignation of, 194
- Greensboro', Al., station discontinued, 290
- Gregory, Rev. H., appointed special missionary, 129
- Hanson, Rev. R. F., return of, 66, 162—letter from, 142
- Harris, Rev. W. A., appointed missionary, 377
- Harvey Islands, Pacific, 394
- Hayneville, Al., letters from, 204, 386
- Hays, Rev. R. G., letter from, 10
- Hedges, Rev. C. S., letters from, 99, 170, 347
- Hickox, Rev. B. H., letter from, 135
- Hill, Rev. J. H., letters from, 44, 103, 174, 355—visit to U. S. A., 326
- Hindoo Rites, 155
- Hirst, Rev. M., appointed missionary, 324
- Hollister, Rev. A. S., letters from, 40, 131
- Holly Springs, Mi., made a station, 290
- Hommann, Rev. W., appointed missionary, 345
- Hoppin, Rev. N., letters from, 35, 131—resignation of, 322
- Houston, Texas, made a station, 326—letter from, 328
- Howard, James, Esq., appointed Rec. Agent, 161, 162
- Hoyt, Rev. M., letters from, 68, 297—resignation of, 322
- Income of D. and F. M. Society, 89
- Independence, Mo., made a station, 97
- Indianapolis, Ia., letter from, 70
- Iowa, five Missionaries to be sustained in, 324, 370
- Irwinton, Al., made a station, 290
- Ives, Right Rev. Bishop, declines appointment as preacher, 34
- Ives, Rev. C. S., appointed missionary, 326
- Jackson, Mi., made a station, 290
- Jefferson, Mi., made a station, 290
- Jews' Society, 41
- Johnson, Rev. D. V. M., appointed missionary, 33—letters from, 136, 353
- Jones, Rev. C., letters from, 107, 207
- Jones, Rev. E., letter from, 392
- Jones, Rev. J., appointed missionary, 345
- Jonesville, Mn., made a station, 194
- Kalamazoo, Mn., station discontinued, 65
- Kellogg, Rev. E. B., appointed missionary, 322
- Kemper, Right Rev. Bp., letters from, 74, 200, 265, 291, 379—invited to visit Senecas, 129—appointed substitute for preacher, 161—how esteemed in the west, 368
- Key West, letters from, 107, 207
- Knapp, Rev. N. P., appointed missionary, 5—change of station, 290, 322—letter from, 205
- Lafayette, Al., made a station, 34—letters from, 105, 206
- Lagrange, Tenn., letters from, 7, 102
- Lamon, Rev. A. H., letters from, 67, 173, 297
- Lewis, Rev. D. S., appointed missionary, 377
- Lexington, Ky., letter from, 100
- Little Rock, Ark., made a station, 345
- Litton, Rev. S. G., letters from, 7, 102
- Liturgy, not to be translated into Greek, 66
- Lockwood, Rev. H., letters from, 20, 41
- Macon, Mi., made a station, 290
- Madagascar, first martyr in, 156
- Madison, Ia., letters from, 71, 174, 299, 351, 352
- Madison, W. T., made a station, 345
- Manhattan, O., made part of a station, 290
- Marcus, Rev. M., appointed missionary, 97
- Marianna, Fl., made a station, 290
- Marion, Al., made a station, 290
- Marks, Rev. S., letter from, 41
- Marshall, Mn., discontinued as a station, 65—re-adopted, 194
- Matagorda, Texas, made a station, 326
- Matthews, Rev. A., letter from, 8—resignation of station, 290
- Maumee City, O., letter from, 105

- McCoy, Rev. A. D., appointed missionary, 324
 Memphis, Tenn., letter from, 387
 Miami and Perrysburg, O., made a station, 290
 Michigan City, Ia., letters from, 136, 353
 Milwaukie, W. T., letter from, 295
 Minor, Rev. L. B., letters from, 143, 281
 Mishawaka, Ia., made a station, 97
 Missions, work on, 219
 Missionary meeting in Boston, 264—
 in New-York, 342, 379—in Philadelphia, 342
 Missionary notices, 157, 188, 399
 Missionary vessel, 219
 Missouri, call for missionary in, 371
 Monroe, Mn., re-adopted as a station, 194
 Muller, Rev. Dr., letter from, 7

 Nash, Rev. F. B., appointed missionary, 34—letters from, 101, 196
 Nantucket, Mass., made a station, 97
 New Albany, Ia., letters from, 69, 137, 299, 351
 New Orleans, La., letter from, 200
 New Zealand, 118, 218
 Niles, Mn., letter from, 39
 Noble, Rev. J., appointed missionary, 194—letter from, 295
 Norment, Rev. J. H., resignation of, 4

 O'Brien, Rev. J., appointed missionary, 194
 Oneida Chiefs, interview with, 1
 Ottawa, Ill., made part of a station, 194—letter from, 350
 Otey, Rt. Rev. Bp., letters from, 101, 197, 265—appointed preacher, 161—missionary sermon of, 343

 Paducah, Ky., letters from, 101, 196
 Paine, Rev. T. E., appointed missionary, 97—letter from, 196
 Palmyra, Mo., letters from, 99, 170, 347
 Parochial efforts, 23
 Payne, Rev. J., letters from, 142, 212, 303
 Peake, Rev. F. F., letters from, 75, 168, 347, 371, 380
 Pekin, Ill., made part of a station, 97
 Perkins, Mr. G. A., app. to Africa, 379
 Persia, letters from, 22, 120, 364
 Pittsfield, Ill., made a station, 194
 Prairie du Chien, W. T., made a station, 65—letters from, 167, 294, 381
 Prayer-Books, donation of, 65, 130
 Presby, Rev. W., appointed missionary, 34
 Princeton, Ky., made a station, 97—letter from, 196
 Pulaski, Tenn., made a station, 5

 Quincy, Fl., made a station, 290
 Quincy, Ill., letters from, 73, 171, 350

 Randolph, Tenn., letter from, 198
 Ranney, Rev. R. H., letter from, 104—resignation of, 161
 Receiving agents to report, 162
 Report, (Dom.) abstract of, 237
 Report, (For.) abstract of, 250
 Rhenius, Rev. Mr., 50
 Richmond, Ia., letters from, 137

 Robertson, Rev. Dr., letters, 12, 177, 182
 Robin's Nest, Ill., letters from, 72, 170
 Rome, &c., O., station discontinued, 33

 St. Helena, letter from, 142
 St. John's in the Prairies, Al., made a station, 290
 St. Joseph's, Fl., made a station, 324
 St. Joseph, Mn., letter from, 135
 St. Louis, Mo., letters from, 74, 291, 379
 St. Peter's, Iowa, Precinct of, made a station, 377
 Savage, Rev. Dr., present, 325—salary of, 326—letters from, 46, 81, 144, 145, 282—return, 378, 379
 Scriptures for Crete, 130—for Athens, 290
 Seaman, H. I., Esq., elected, 291
 Secretary, Dom., reports of, 4, 5, 33, 65, 97, 98, 129, 161, 193, 194, 289, 290, 313, 322, 323, 377—visits in New-York, 4, 33, 65, 97, 130, 194, 377—to Mass., 4, 289—to Phila., 33, 65, 194, 323—to Washington, 97, 193—to Long Island, 161—to Virginia, 162, 193—to New-Haven, 193—to Green Bay, 313, 322
 Secretary, Foreign, visit to New-Haven, 162—Mass., 325—Albany, 346—reports of, 6, 34, 162, 291, 325, 346
 Sellwood, Rev. J., letters from, 73, 172, 350
 Selkrig, Rev. J., letter from, 39
 Selma, Al., made part of a station, 197
 Smith, Rt. Rev. Bp., letter from, 100
 Southgate, Rev. H., letters from, 22; 77, 113, 139, 212, 364—to purchase books, 130
 Southwest, visitation of, 120, 188, 265
 Sp. of Missions, 157, 187, 220, 346, 378, 401
 Springfield, Ill., letter from, 383
 Stagg, J. P., Esq., resigns, 66
 Steele, Rev. A., letters, 69, 137, 299, 351
 Stone, Rev. Dr., accepts as preacher, 377
 Stout, Rev. C. B., letters from, 40, 133, 384
 Sub-Committees, (Dom.) 345
 Sub-Committees, (For.) 325
 Syra, 6, 12, 26, 219
 Syrian Church, Malabar, 335

 Ten Broeck, Rev. P. S., letter from, 35
 Terre Haute, Ia., made a station, 290
 Texas, notice of, 372
 Trapier, Rev. P., letter from, 105
 Treasurer, (Dom.) accounts of, 194, 289
 Treasurer, (For.) accounts of, 162, 195, 346
 Tuscaloosa, Al., letter from, 8
 Tusculum, Al., made a part of a station, 129
 Weller, Rev. G., D. D., appointed missionary, 161—letter from, 387
 Wesley, &c., Tenn., station disc., 5
 West, Rev. T., resignation of, 65
 Western Indians, mission to, 120, 129, 151, 188, 243, 264, 346, 369

 Wetumpka, Al., letter from, 10
 Willett, Dr. M., chosen, 66—resigns, 195
 Williams, Miss S. A., app. teacher, 161
 Winchester, Bishop of, 53
 Wing, Rev. M. T. C., app. Rec. Agent, 34
 Woodville, Mi., letters from, 202, 354
 Wright, Rev. L. B., letters from, 8, 204, 386—change of station, 97



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